



# CHRISTIAN COMMUNITY

## REPORT OF THE COUNCIL FOR CHRISTIAN SOCIAL ACTION, 1957

### TO THE SYNODS, ASSOCIATIONS, AND CONFERENCES:

It has been the practice in the Evangelical and Reformed Church for the Commission on Christian Social Action, like other boards and agencies, to make a report of its stewardship to the synods at their annual meetings in the spring of the year as well as to the General Synod in its triennial meeting. This report has included statements on public policies and recommendations for action, and has been placed in the hands of all ministers and lay delegates to the synods for careful study.

While the Congregational Christian conferences and associations have had no corresponding report from the Council for Social Action, there has been developed a commendable procedure of making available to the local congregations advance copies of resolutions on which the biennial General Council is expected to take action, so that widespread

study, discussion and informed action can precede the meeting of the General Council itself.

It is the judgment of the Council for Christian Social Action of the United Church of Christ, concurred in by the social action agencies of both groups, that our uniting fellowship may well benefit by borrowing from both of these traditions. We therefore offer a brief summary of our work during the past year, some indication of our plans for the future, and several statements which might be adopted as resolutions by conferences, synods, and churches, or adapted by them in the light of their own study and discussion. These statements, with the reported actions of churches and conferences, would also provide material for the meeting of the General Council of Congregational Christian Churches in June, 1958, should it desire to adopt resolutions on these matters.

### The Organization of the Council

The event of the year having the greatest potential significance for our work was the Uniting General Synod and the organization of the Council for Christian Social Action at Cleveland on June 27. In compliance with the Basis of Union, twenty-four persons, twelve from the Congregational Christian Churches and twelve from the Evangelical and Reformed constituency were elected by the General Synod to constitute this Council. Those so chosen, with the officers they at once elected, are:

The Reverend Henry C. Koch, D.D., pastor, Washington, D. C., *Chairman*

Dr. Percy L. Julian, research chemist, Franklin Park, Ill., *Vice-Chairman*

Mrs. F. P. Brasseur, Cleveland, Ohio, *Recording Secretary*

Harold C. Kropf, attorney, Orrville, Ohio, *Treasurer*

Herbert E. Baldwin, fruit grower, Westport, Conn.

Mrs. John C. Bennett, New York, N. Y.

Mrs. Charles E. Bingham, Newton, New Jersey

The Reverend Theodore A. Braun, student pastor, State College, Pa.

Leonard C. Brecher, manufacturer, Louisville, Kentucky

The Reverend Roy Eilers, pastor, Alden, Iowa

The Reverend Joseph Evans, pastor, Chicago, Illinois

The Reverend Clyde C. Flannery, pastor, Nashville, Tennessee

The Reverend Myron W. Fowell, Conference minister, Boston, Mass.

The Reverend Ralph D. Hyslop, Ph.D., seminary professor, New York, N. Y.

The Reverend Clarence E. Josephson, D.D., college administrator, Elmhurst, Ill.

The Reverend Everett MacNair, D.D., pastor, Milwaukee, Wisconsin

Milton W. Meyers, industrial executive, Chicago, Illinois

C. B. Newell, labor representative, Bethlehem, Pennsylvania

Mrs. William D. Powell, Walkersville, Maryland

The Reverend Walter S. Press, pastor, Ann Arbor, Mich.

The Reverend Alfred F. Schroeder, pastor, Belleville, Ill.

Robert D. Smink, school administrator, Williamsport, Pennsylvania

Mrs. Paul Tanner, Rochester, New York

The Reverend Hugo W. Thompson, college professor, St. Paul, Minnesota

The above membership includes the twelve persons who make up the Commission on Christian Social Action of the Evangelical and Reformed Church, and twelve of the eighteen members of the Council for Social Action of the Congregational Christian Churches. It has thus been possible to integrate most of the work of the two older agencies, while maintaining their structure in accordance with the resolutions adopted by the Lancaster General Synod and the Omaha General Council.

An Executive Committee was chosen, consisting of the four officers: Messrs. Koch, Julian, Kropf, and Mrs. Brasseur; and four other members: Messrs. Fowell, Newell, Press, and Mrs. Bingham.

The Council elected as its staff the members of the CSA and Commission staffs, with the following allocation of responsibilities:



The Reverend Ray Gibbons, D.D., New York, N. Y.,  
*Director*

The Reverend Huber F. Klemme, D.D., Cleveland,  
Ohio, *Associate Director*

The Reverend F. Nelsen Schlegel, Cleveland, *Field Secretary*

The Reverend Herman F. Reissig, New York, *International Relations Secretary*

The Reverend Galen R. Weaver, New York, *Racial and Cultural Relations*

The Reverend Chester L. Marcus, Cleveland, *Racial and Cultural Relations*

Miss Fern Babcock, New York, *Publications Secretary and Editor, SOCIAL ACTION*

It was agreed that both the New York and Cleveland offices would be continued as the headquarters of the Council, with publications and services available from both centers.

The Council proceeded at once to appoint six standing committees responsible for offering recommendations and executing approved programs in various phases of the Council's many-sided activity. For each committee, a chairman and a staff officer has been appointed, as follows:

*Economic Life*—The Reverend Roy Eilers, Alden, Iowa (Dr. Klemme)

*Editorial Board, SOCIAL ACTION*—The Reverend Walter S. Press, Ann Arbor, Mich. (Miss Babcock)

*International Relations*—The Reverend A. William Loos, New York (Mr. Reissig)

*Race Relations*—The Reverend George D. Alley, Suffolk, Va. (Messrs. Marcus & Weaver)

*Religion and Education*—Mr. Robert D. Smink, Williamsport, Pa. (Dr. Gibbons)

*Social Welfare*—The Reverend Myron W. Fowell, Boston, Mass. (Mr. Schlegel)

In addition to the constituting meeting in June, the Council met October 29-31, 1957, at Cleveland; and January 29-31, 1958, at Buck Hill Falls, Pennsylvania. The fall meeting is scheduled for September 9 to 11, 1958, at Hotel Statler, Cleveland. In order to clear all matters affecting either of the uniting agencies or denominations, the new Council for Christian Social Action, the (CC) Council for Social Action, and the (E&R) Commission on Christian Social Action meet jointly and ratify separately whatever decisions require such action.

## A Brief Review of the Year's Work

It is obvious that bringing together two structures and streams of work involved a great deal of time and effort on the part of the elected members of these agencies as well as the staff, both in the months of preparation and in the period following the formal act of union. We have enjoyed, in addition to the devoted labors of our executive committees, the helpful counsel and cooperation of the executive officers of the two denominations, Drs. Hoskins, Wagner, Mackey, and Buschmeyer. We have also had the advantage of a "running start" in that a considerable portion of our work was planned cooperatively during the period preceding the union. We were thus able to continue and, to a degree, expand our services to the churches without any serious interruption.

### INSTITUTES, SEMINARS, AND CONFERENCES

Institutes and seminars which we conducted or cooperated in sponsoring, with the approximate number of members of our churches served, included:

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|---|----|
| Southern Christian Social Action Institute.....                                       | 35 |
| Churchmen's Washington Seminar<br>(interdenominational) .....                         | 50 |
| Washington Seminar (denominational) .....   | 37 |
| West Coast Christian Social Action Institute.....                                     | 48 |
| Midwest Christian Social Action Institute.....  | 67 |
| Eastern Christian Social Action Institute<br>(not including part time visitors) ..... | 65 |
| Institute on Racial and Cultural Relations<br>(interdenominational) .....             | 7  |
| United Nations—World Order Seminar.....   | 85 |

As a result of last summer's response, four summer Institutes for training local, state, and synod representatives in Christian Social Action program leadership will be held in 1958:

July 1-5, West Coast Social Action Institute, Mill Valley, California

July 8-12 Midwest Social Action Institute, Plymouth, Wisconsin

July 15-19 Central States Social Action Institute, Oberlin College, Oberlin, Ohio

July 22-26 Eastern Social Action Institute, Framingham, Massachusetts

Following the successful European and Mexican Study-Travel seminars conducted last summer, both of these ventures will be continued in 1958. The European Seminar starts from New York on July 2, returning August 8; while the Mexican Seminar meets in Mexico City, August 8, returning August 27.

We urge churches, associations, synods, conferences, and lay organizations to provide financial assistance for members of their social action committees in attending not only summer institutes but also the seminars on citizenship, race relations, and world order. A local church might well consider sending its pastor on the Mexican or European Seminar as a means of enriching his ministry.

### PUBLICATIONS

The Council endeavors to serve the churches through its periodicals, pamphlets, and publications. Both *Social Action* and *Christian Community* are now planned and published on a united basis. The former, at a cost of two dollars per year, brings background information and resources on leading subjects of social concern. The Council is grateful to Dr. F. Ernest Johnson who has served so ably as its editor for the past few years, and to Miss Fern Babcock who took up these responsibilities with the September issue. *Christian Community* is sent free to all pastors and social action committees, with news of the Council and the churches and monthly program helps. It is edited by Huber F. Klemme.

A unified pamphlet order list, *Current and Available*, and an interpretive leaflet, *One in Faith and Action*, represent two new publications which may be secured on request. In addition, the staff collaborated with the home missions and missionary education agencies in the production of *Mission in Brotherhood*, which tells the story of race relations in the Congregational Christian and Evangelical and Reformed Churches to date, and of *Together*, a folder-poster which in-



# STATEMENTS FOR STUDY AND ACTION

## TO THE SYNODS, ASSOCIATIONS, CONFERENCES, AND LOCAL CHURCHES

Statements are one important means of developing the consensus which is essential for democratic action. The experience of the Congregational Christian Churches in discussing the draft resolutions for the General Council, and of the Evangelical and Reformed Church in studying the recommendations prepared for the synods in connection with the Commission's report, has clearly proven the value of such a process. Before free churches can take action it is essential that informed and focused public opinion be developed. This is the purpose of these statements prepared by the Council for Christian Social Action.

Study and discussion of these statements will not only further the development of public opinion but also contribute to the actions taken in the synods, conferences, and General Council.

The Council invites your comments and suggested amendments. It recommends that these statements be discussed in group meetings in the churches, at sessions of the synods and state conferences. These groups may want to write their own resolutions, using all or part of these statements. We would appreciate receiving copies of any actions taken by groups, as well as letters expressing the opinions of individuals.

These statements were drafted by the Executive Com-

mittee of the Council and approved by the Council for Christian Social Action, the Commission on Christian Social Action, and the Council for Social Action.

The Council for Social Action plans to recommend resolutions to the General Council meeting in June, 1958, based upon these statements. Congregational Christian churches are invited to submit their recommendations for consideration in revising these statements in preparation for the General Council meeting.

A packet of supplementary discussion material may be obtained for one dollar from the Cleveland and New York offices of the CCSA.

Discussion and action on these statements will help to relate our Christian faith to the sore spots of society. They deal with issues in which human beings are deeply involved but where decisions are still being made. As we seek the will of God in the places where history is being made we help prepare the way for Him who alone is worthy to rule in the affairs of man. We help ourselves and others recognize the Lordship of Jesus Christ in the whole human community.

### THE COUNCIL FOR CHRISTIAN SOCIAL ACTION

HENRY C. KOCH, *Chairman*

RAY GIBBONS, *Director*

January, 1958

## I. The Churches and Race Relations

The General Council of the Congregational Christian Churches and the General Synod of the Evangelical and Reformed Church have over a long period of time declared themselves strongly for a society without barriers based on race or color and pledged themselves and called upon the synods, conferences, associations, local churches, and church-related institutions to work for a non-segregated church in a non-segregated community.

We are convinced that patterns of residential segregation based on race constitute a major barrier to integrated churches and communities.

We are encouraged by recent decisions of the United States Supreme Court that have consistently followed the doctrine that legally enforced racial segregation in public facilities such as schools, busses, dining cars, parks, and the like is unconstitutional. Thereby a firmer legal basis for sound and just human relations has been created.

Moreover, these decisions are in harmony with the Christian teaching of the dignity of all men under God and are, in significant part, the result of the preaching and teaching by the Christian Churches.

The President of the United States, in his capacity as chief executive of the nation, in this period of transition to non-segregated public facilities and institutions, has taken important steps in discharging his constitutional responsibility for the enforcement of judicial decisions.

We note with gratification that the 85th Congress has passed the "Civil Rights Act of 1957" setting up a temporary Commission on Civil Rights to study specified problems, particularly those connected with the right of Negro citizens to vote, and to report to the President and Congress its findings and its recommendations for legislative and other action. This Act also provides for an additional Assistant Attorney

General, presumably in charge of a separate Civil Rights Division. It further strengthens procedures under which the voting rights of citizens can be protected.

Our communions have for many years supported a far-reaching program in the field of race relations, including schools and colleges, institutes and conferences, research and community surveys, and education in local churches.

In the light of these facts and developments we reiterate our often expressed conviction that all local congregations and church-related institutions are morally bound to acknowledge and fulfill their obligation to accept persons on the basis of qualifications that apply equally to all persons and that conferences, synods, associations, and local churches should move with steadfast purpose towards the removal of all racial barriers in our church life.

We call upon the members of our churches to work for adequate housing and community facilities that shall be available to all persons without regard to race, and to refrain from lending their resources or participating in schemes that extend or create ghettos.

We again urge all those engaged in financing, buying, selling, renting, and leasing of residences to make their resources and services available to all persons alike without consideration of race or creed. We also urge those engaged in city and community planning to lend their support and skills to promote and insure racially inclusive neighborhoods.

We respectfully request the President of the United States to give firm leadership in meeting problems arising from the changing relationships between the races and to use his constitutional powers to uphold court decisions affecting civil rights.

We urge our church members to lend their support to officials, governmental bodies, and citizen groups that are



seeking to obey the law of the land as expressed in judicial decisions in regard to desegregation of all public schools and other public facilities, thereby demonstrating their loyalty to orderly democratic processes.

While we regard the passage of the Civil Rights Act as a hopeful beginning in much needed Federal civil right laws, we strongly recommend to our people that they follow the work of the Commission on Civil Rights with close attention and support constructive recommendations that may be made

## II. The Crisis In Education

The United States today faces a critical shortage not only of scientists and technicians but also of people trained in the social sciences, languages, and the arts. Many able students do not have the opportunity for advanced education and thus fail to make their maximum possible contribution to the national well-being. Many children are being deprived of an adequate elementary and secondary education because of a shortage of teachers and because of crowded classroom conditions, and serious inequalities exist between various communities, regions, and ethnic groups.

It is understandable that in the present critical international situation, there should be great concern for scientific and technical training directed toward military security. It is, however, important to remember that the problem is much broader than can be met by a "crash program" for technical advance. We commend a number of steps that offer hope for meeting the broader problem.

1. We favor a nationwide system of tests to discover the aptitudes and capabilities of students in the schools. The program should be directed and controlled by the states with the costs met by federal and state funds on a matching basis. Such tests should be designed to show general scholarly competence.

2. We favor a system of college and university scholarships for high-aptitude students through federal grants. Such grants should be open to all students of marked capacity, according to both merit and need; and the student should have freedom to choose any accredited college and to determine his field of study.

by it, and that they continue to work for more effective state and federal civil rights legislation and its enforcement.

We call upon our local congregations, associations, conferences, synods, boards and agencies at every possible point to strengthen and cooperate with the comprehensive race relations program carried on by our denomination in order to meet the new demands of this period of crisis and make a more effective witness to the gospel of Jesus Christ in the area of racial relations.

3. We insist that our American society should be equally aware of the needs of the average student and the student having less than average mental ability or suffering from special physical or emotional handicaps. The existing public schools must be strengthened to enrich and stimulate the non-exceptional student, and special opportunities should be afforded for training those having special needs.

4. We believe that among the most important ways of strengthening education is the training of more and better teachers, the improvement of teachers' salaries, and the provision of more adequate school buildings for all pupils in all sections of the country. We favor an extensive program of federal aid for school construction and careful consideration of the question whether federal assistance may not be desirable to improve existing school buildings and to assist in the training and more adequate remuneration of teachers.

5. We oppose any federal grants for non-public schools, whether intended to strengthen or support teaching, scientific training, or school facilities. Federal grants in aid to the states should be for use in public schools only.

6. We believe that the strength of the United States depends to a great degree on the education of its citizens for the all-round development of their personal capacities and for the maintenance of free institutions.

7. We believe that the churches have an important role to play in developing in citizens a sense of stewardship for the highest use of their abilities for the common good and an awareness that "man does not live by bread alone."

## III. Corruption In Labor and Management

Within recent months, the attention of the nation has been called to the hearings of the Senate Select Committee on Labor and Management Practices, of which Senator McClellan is chairman and Mr. Robert Kennedy the chief staff officer. Testimony at these hearings has alleged the existence of unethical practices on the part of certain labor officials and representatives of business which have involved financial loss for those whose trust they abused and occasioned grave concern for the moral health of our society.

As a Christian body, committed to the conviction that God wills justice in all areas of human life, we express our unequivocal disapproval of those leaders who take advantage of their positions in labor organizations to enrich themselves, to defraud or misrepresent their constituents, or to wield irresponsible power over them. And we condemn those unions, local or national, which knowingly have permitted such individuals to exercise power or have failed to maintain ethical standards and democratic procedures.

At the same time, we should remind all fair-minded persons that, evil as is any corruption in so important a social and economic movement, the persons and the unions charged with having engaged in illegal or questionable practices constitute a very small segment of labor taken as a whole. We note with appreciation the history-making steps taken by organized labor to establish a code of ethical practices; to discipline unions

which have come under corrupt, dictatorial, or irresponsible dominance; and to cooperate with the Select Committee in ascertaining the facts about mismanagement and corruption where they were suspected or known to exist. We commend the vast majority of union members who have labored to make of their unions a force for economic justice, social progress, and democratic community life. And we affirm our conviction that labor unions contribute both economically and morally to our modern industrial society.

We would further point out that the responsibility for corruption and racketeering does not lie exclusively with union officials who "sell out" their unions. It lies equally with those, in management or elsewhere, who have bought favors from such officials or who, not engaging in such behavior themselves, tacitly approve such practices by the industry, trade, or profession in which they are engaged. And, ultimately, the responsibility is shared by all of us who participate and acquiesce in those aspects of our society which put a premium on the making of maximum profits and the manipulation of man, in disregard of moral ends or human costs.

Those who have broken the law should have a fair trial and pay the prescribed penalty. But these disquieting disclosures will have been to no effect if they do not lead us all to repentance and to new dedication to the development of the "responsible society."



## IV. Immigration

We applaud the changes in our basic immigration legislation adopted by the Congress in 1957. The new legislation permits utilization of 18,656 unused visas under the Refugee Relief Act of 1953; grants non-quota immigrant status to certain skilled workers and relatives of United States citizens and resident aliens; provides for the admission of an unlimited number of orphans under the age of 14 until June, 1959; eases the ban on admission of persons afflicted with tuberculosis so as to avoid separation of members of immigrant families; authorizes the Attorney General to waive deportation of immigrants who, out of fear, misrepresented a material fact in their application for admission; removes the mortgages imposed on the quotas of certain countries by immigration under the Displaced Persons Act; gives relief in the cases of illegitimate and adopted children; and permits the Attorney General

and the Secretary of State, in their discretion, to waive the fingerprinting requirement in the case of visiting aliens.

We regret the failure of the new law to give resident status to the Hungarian refugees now in this country as "parolees" and urge that the Congress regularize their status. We urge also that the basic law make provision for the admission of special groups in possible future emergency situations.

We continue to urge the basic revision of our immigration law. The present quota system, expressed in law for the first time in 1924, reflects the belief that certain races are superior to certain other races and judges an individual by his birthplace, rather than on the basis of merit. This is both a moral affront to other peoples and a denial of basic Christian and American conceptions. We urge, further, that new legislation extend to naturalized citizens the right of normal appeal to the courts.

## V. United States Foreign Economic Policy

Both the moral obligation of a rich nation in a poor world and the welfare of its own people demand that the United States cooperate with other nations in programs of world economic development.

The United States can, through grants and loans and through an enlightened trade policy, help to strengthen the economies of other nations and create a more favorable climate for the building of free and just societies. Therefore:

We support our government's present policy of economic assistance to countries in need of it, and we believe that both the need and United States capacity call for larger and more imaginative programs of aid. We believe, in particular, that India's importance in the struggle for freedom, as well as the need of her people, demand a policy of giving her all possible aid.

We believe that such assistance should be directed toward meeting human need and should not require full agreement

with United States political strategies, or with American conceptions of the most desirable economic order.

We heartily commend the support given by the United States to the recommendation adopted by the United Nations Economic Committee that the United Nations Technical Assistance work be substantially enlarged, and we urge the Congress of the United States to vote the recommended increase in United States contributions.

As against once defensible high tariff practices, we support international trade policies which will facilitate the buying and selling necessary to the welfare of all countries, including our own. And to this end we urge, as recommended by the administration, a five-year extension of the Reciprocal Trade Agreements legislation without crippling amendments and, also, United States membership in the Organization for Trade Cooperation.

Note: If, as anticipated, the Administration makes definite proposals to Congress for increases in both bi-lateral and multi-lateral foreign aid, this resolution can be strengthened by mentioning and supporting these recommendations.

## VI. Freedom, Security, and Atomic Weapons

Obedience to God and love of neighbor constrain us as Christians to seek for the greatest attainable measure of justice, freedom, and peace in the relations between nations. We must, therefore, wrestle with the difficult problems of foreign policy and world order, taking account of both the legitimate demands of the nation for security and the imperatives of a divine order which stands in judgment over all human interests. With this in mind, we present certain considerations for discussion in the churches and also recommendations for action.

The free nations, resolved to defend themselves against aggressive communist states which threaten not only their national independence but also political and moral values profoundly important, have created a vast system of military alliances and military power. Given the nature and the record of the communist powers, military strength has seemed, and seems, a condition of maintaining their freedom.

The struggle to extend communist power, on the one side, and the resolution to protect and extend freedom, on the other, have led to a gigantic arms race. A race toward preponderant military power has always been costly and dangerous. But in our time the race is mainly in weapons which, if used in large-scale war, could destroy civilization, if not human life on the planet. The free nations are thus presented with a situation in which military weapons equal, or superior, to those possessed by the communist powers appear necessary as a deterrent to aggressive military designs, while

at the same time the prospect of a large-scale use of the weapons has become intolerable.

Peace, justice, and freedom will not be served, in the present situation, by a decision on the part of the United States and its allies not to maintain weapons approximately equal to those possessed by the Soviet Union. The risk and moral responsibility of falling to a point of weakness is greater than a responsible government will assume, or should be asked to assume. But to insist on superiority in military strength would only invite further efforts on the part of the Soviet Union.

It is clear that human values cannot be served through "all-out" war using atomic weapons. This kind of "defense" of lives, property, and moral values we must reject not only as physically suicidal but as morally ruinous.

Since there can be no guarantee that a conflict of interests may not, whether by design or accident, lead, in some area, to the use of military force, every effort must be made to prevent local clashes from becoming a major war. The people of the United States should be warned against seeing no stopping point between a local conflict and world-wide armageddon. They must, especially, guard against concepts of "massive retaliation," and against asking that any clash of arms be used as springboard for a war to "wipe out" communism.

The effort to reach agreement on reduction of arms, with safeguards against a unilateral breach of the agreement,



should be continued. We recognize, however, that as long as there exist between the nations critical points of tension and in the absence of a world authority with power to adjudicate differences and enforce a settlement, there can be little hope that great powers will accept an inspection system which would virtually make it impossible for them to use their arms as a final resort. It is, therefore, of little use to cry, "Disarm!" unless this effort is simultaneous with basic political settlements. In the absence of settlement of at least major points of dispute—as, for example, Germany and the Middle East—it seems unlikely that any halting of the arms race would be more than temporary.

Christians cannot separate themselves either from the sins of omission and commission that have brought about the present grave dilemmas, or from the responsibility of finding ways to resolve them. They must in a spirit of repentance, concern for all of God's children, and faith in God, join their fellow-citizens in an earnest search for ways to greater justice, freedom, and peace.

#### RECOMMENDATIONS

1. We believe that the United States is seriously in error if it permits our general hostility to communism or the long Soviet record of broken promises to create a negative attitude toward the possibility of negotiating the basic differences. We deal with a powerful and resolute opponent. We cannot assume that the opponent desires to stabilize present conditions. Nor can the United States be content to leave Germany and Korea divided and the Soviet satellites without hope of gaining their freedom.

We must not, however, close the door to the possibility of negotiation. The United States should, in consultation with its allies, search constantly for positive proposals, looking toward the adjustment of at least some of the areas of dispute. We believe, further that, while experience calls for a cautious approach to proposals made by our opponents, all such proposals should be welcomed and given the most careful study.

2. We commend to the people in our churches and to government the following statement from the Action of the Central Committee of the World Council of Churches, taken on August 5, 1957:

"We are bound to ask whether any nation is justified in continuing the testing of nuclear weapons while the magnitude of the dangers is so little known and while effective means of protection against these dangers are lacking. We must ask further whether any nation is justified in deciding on its own responsibility to conduct such tests, when the people of other nations in all parts of the world who have not agreed may have to bear the consequences. Therefore, we call upon each nation conducting tests to give full recognition to this moral responsibility as well as to considerations of national defense and international security."

3. We favor the creation of a permanent United Nations police force. Such a force, while not strong enough to cope with a head-on clash between the two major world powers, could be highly useful in dealing with local conflicts and could help to prevent their spread to global proportions.

4. In the struggle with communism, the most serious

weakness of the United States is not in its failure to outdo the Soviet Union in producing missiles and moons but in its poor use of the opportunity to make itself and the rest of the non-communist world strong in other ways. Arms may help to provide a temporary security but they are powerless to provide the economic well-being, the social justice, the good experiences with freedom, the creative international cooperation which alone can finally halt communism and give us a more peaceful world. If most Christians reluctantly acquiesce in the production of intercontinental ballistic missiles, all Christians should join in demanding the positive and creative actions in which the United States has up to now engaged on far too small a scale. Among such actions are:

a) The vigorous pursuit of international understanding, through study, travel, and cultural interchange. Nothing is to be gained by making it difficult for the peoples of the world to know one another. Both government and private citizens and organizations should encourage exchange of students, delegations of scientists, educators, and other professional groups. Church members should make it their business to enter as fully as possible into the lives of other peoples, through the use of printed materials, visual aids, speakers from abroad, and, whenever possible, through travel, especially to communist countries and the underdeveloped areas.

b) Strong support of the United Nations, as, among its other contributions, a valuable instrument for promoting human acquaintance, for the sharing and correction of diverse opinions, and for acquiring the habit of international cooperation. With respect to this important function, the United Nations has not been "over-sold but under-sold."

c) Government and people should consider every victory for free, equal and unsegregated opportunity for non-white people a direct contribution to world order. If the United States impresses Asian and African nations as being too much concerned with military power, it seems certain that the people of these nations are even more impressed by the inability of our country to do justice to the Negro.

d) A nation concerned with peace and freedom will do everything in its power to further the flow of international trade, which is the life-blood of some nations and indispensable to all nations. Protection of American industries against foreign competition must be viewed, both in the light of the interests of all Americans and in the light of the welfare of the other nations in our economically interdependent world.

e) Improving the living standards and strengthening the social systems of the newer and underdeveloped countries, such as India, will not alone guarantee peace; but it is the most effective kind of work we can do in the interests of peace. The main question before the American people is not whether we can catch up with the Soviet Union in putting missiles into the sky but whether we can summon enough "enlightened self-interest" and sense of moral obligation to support an adequate program of world economic development.

We urge the most serious and careful study of these problems by church members in conferences, synods, associations, and local churches, in the hope that God may lead us to deeper understanding and wiser action.

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Additional copies of STATEMENTS FOR STUDY AND ACTION may be obtained at 5 cents each by writing to  
**COUNCIL FOR CHRISTIAN SOCIAL ACTION  
OF THE UNITED CHURCH OF CHRIST**

289 Fourth Ave., New York 10, N. Y. or 2969 West 25th St., Cleveland 13, Ohio



interprets our concern for race relations in more succinct form. For the time being, the pamphlets produced in both denominations will continue to be available. A new Manual for Christian social action committees, to take the place of certain older handbooks, is now being planned.

Attention should also be called to five packets: *Tool Chest*, for the use of the local committee in organizing and planning its program; *The Churches and Social Welfare*; *Racial Integration in the Churches and in Housing*; *American Responsibility in the Contemporary World*; and *Christian Faith and Freedom*. These may be secured for one dollar each.

#### FIELD SERVICE

In addition to the ordinary requests for staff participation in forums, conferences, meetings, worship services, and discussions, the past fall and winter afforded opportunity for a number of projects in joint field work. This involved the co-operation of a large number of individuals and committees in the areas affected—conference superintendents, synod presidents, social action committees in synods, conferences, and associations, the members of the staff and a few volunteers who were “drafted” when staff calendars were in conflict.

Originally proposed as an experiment in Ohio, a similar program was at once requested by Missouri, Kansas, Oklahoma, and Texas. As ordinarily carried out, two staff members, one representing the New York and one the Cleveland offices, were assigned to an area. The local state and synod committees arranged their itinerary. This included a series of one- or two-day workshops in compact geographical areas (corresponding to an association or a region of a synod) as well as appointments in churches, colleges, convocations, service clubs; community organizations, and federation meetings of men's and women's groups. Altogether several thousand men, women and young people were reached in these states. Both the local social action program and the cause of the union, as well, were strengthened by this project.

The Council hopes that, with some modifications suggested by the past year's experience, similar cooperative plans may be undertaken in other areas during the coming year.

### Areas of Special Concern

#### RELIGION AND EDUCATION

A number of years ago, the Council for Social Action had a very active committee on Religion and Public Education. A similar committee in the Evangelical and Reformed Church has conducted three regional conferences of churchmen and public school people. The last of these, held in Mansfield, Ohio, February 22-23, 1957, included administrators, teachers, school board members, and a few ministers of both Congregational Christian and Evangelical and Reformed affiliation. It was the general consensus that such discussions of school-church relations, more competent treatment of religion and religious differences, and the common interest of church and school is very fruitful.

The new committee, set up by the United Council, is presently restudying its task. At its suggestion, the Council has adopted a statement on the crisis in education which is commended to the conferences, synods, and churches for their approval and appropriate action.

#### ECONOMIC LIFE

The dynamic and variform character of our economic order requires that it be constantly studied by groups which

#### SPECIAL PROJECTS

The Council has inherited or initiated a number of significant undertakings which involve the study of special problems, either alone or in consultation with other responsible groups. This was illustrated in our consultation with the Board for Home Missions, the Board of National Missions, the Commission on Benevolent Institutions, and other denominational agencies, in the coordinated emphasis on social welfare in 1956-57. As a result, hundreds of program packets and other study materials were used in our churches. Two other projects are under way.

1. *Consultation on Agricultural Problems.* At the request of the Committee on Town and Country Church of the Evangelical and Reformed Church, a consultation was held early in 1957 by representatives of the town and country departments and the social action agencies of the two denominations. This group considered the problem of helping our constituency come to a better understanding of the problems and needs of our agricultural population, beginning with our farm people themselves, but not stopping there. As a result, the recommendation was made, and the sponsoring groups have approved this recommendation, to set up two one-day institutes in different sections of the country for the purpose of (a) enabling those coming together to look at farm problems as Christians, and (b) ascertaining thereby what kinds of resource materials are needed to help other groups carry on similar discussion on their own.

2. *Conference on the Churchman as a Citizen.* As an outgrowth of earlier conferences on the Christian and his Daily Work, plans have been approved for a denomination-wide Conference on the Churchman as a Citizen. Sponsored jointly by the Council for Christian Social Action of the United Church, the Laymen's Fellowship of the Congregational Christian Churches, and the Churchmen's Brotherhood of the Evangelical and Reformed Church, this meeting will be held at Ursinus College, Collegeville, Pennsylvania, June 20-22, 1958. Registration, including room and meals, Friday afternoon through Sunday noon, is \$12.00. Every synod and state conference is urged to send at least two and preferably more delegates for a total attendance of 300, assisting as much as possible with travel and registration.

are sufficiently representative, both as to their interest and as to their special competence. The Council's committee on economic life is composed of three clergymen, two of them from predominantly rural areas and one from a college faculty; the farm editor of an outstanding midwestern newspaper; an attorney; two persons associated in varied capacities with the labor movement; and a man with long experience in the management of industry and in personnel relations.

Upon the recommendation of this committee and after careful discussion, the Council, on October 30, 1957, adopted a statement on corruption in labor and management. Subsequent hearings have brought out further serious violations on the part of certain employers as well as certain union officials. The statement, as adopted, it is hoped, will remind any church bodies contemplating resolutions on the subject of the complexities of the problem and our common involvement in the circumstances which help to create it.

#### RACE RELATIONS

Prior to the union, a joint project in race relations had been initiated in North Carolina and Virginia. Through a grant from the Fund for the Republic, the Council for Social



Action and the Commission on Christian Social Action have been able to serve individuals, organizations, congregations, synods, and conventions through two consultants in the area—Miss Dorothy Hampton of Raleigh, North Carolina, and Mrs. Pauline S. Puryear of Petersburg, Virginia. During the past year they had had many opportunities to interpret race relations, to meet with groups concerned about community tensions, and to counsel with individuals who desire to find “a more excellent way” in church and society.

The Council is presently exploring ways of enlisting church and community resources in selected northern centers to challenge patterns of residential segregation which, to such a great extent, block the objective of “a nonsegregated church and a nonsegregated society,” which has been accepted by both the General Council (CC) and the General Synod (E&R), as well as by most other Christian denominations.

It is significant to recall also that the General Council of the Congregational Christian Churches and responsible national agencies of the Evangelical and Reformed Church now have closely parallel policy statements on the responsibility of federal, state and local government and non-governmental bodies in respect to Indian-Americans.

#### INTERNATIONAL RELATIONS

The leadership of organized religious groups, Protestant, Orthodox, Roman Catholic, and Jewish, last spring gave impressive expression to their conviction that the economic development of underdeveloped countries is of utmost importance for the cause of peace and justice in international relations. The Council for Social Action and the Commission on Christian Social Action offered joint testimony before the Senate Subcommittee on Foreign Economic Assistance and before the Senate Committee on Foreign Affairs. Other bodies, including the National Council of Churches, did likewise. Yet

the Congress appropriated funds for only a fraction of the sum requested by the President.

The present session of Congress is likely to be even more reluctant to take adequate action in this area than was the case in the last session. There will be much emphasis on the necessity of catching up with the Soviet Union in missile production. For this purpose, Congress will be in a mood to appropriate large sums of money, but it may try to save these extra sums by cutting down on other parts of the budget, both domestic and foreign.

At the request of the committee on international relations, the Council at its October meeting voted to undertake an intensive campaign of education on foreign economic policy. This was launched with a letter signed by the Co-Presidents of the United Church, calling attention to the seriousness of the situation and asking the cooperation of our people with the Council in its program of education and action. Other steps include the development of resource materials, discussion outlines, a speakers' corps, a two-month speaking tour by the International Relations Secretary, full cooperation with the Department of International Affairs of the National Council of Churches, and scholarships to bring selected United Church leaders to the National Conference on World Economic Development in May. All of these measures are important. But they are not enough. If the convictions of Christians on the world's need for large-scale, long range economic development and wise trade policies are to be translated into action, church members must know the facts and communicate their concern to Congress.

#### Recommendations

To articulate our concern on these issues of social policy, we urge careful consideration and approval of the accompanying statements for study and action.

## CHRISTIAN COMMUNITY

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The Council for Christian Social Action unites the work of the Council for Social Action of the Congregational Christian Churches and the Commission on Christian Social Action of the Evangelical and Reformed Church.

#### Recommendation of the Council for Social Action

The Council for Social Action of the Congregational Christian Churches takes pleasure in transmitting the above report of the Council for Christian Social Action of the United Church of Christ and urges approval of its recommendations by the state conferences, associations, and churches.

#### COUNCIL FOR SOCIAL ACTION

PERCY L. JULIAN, *Chairman*  
RAY GIBBONS, *Director*

#### Recommendation of the Commission on Christian Social Action

The Commission on Christian Social Action of the Evangelical and Reformed Church takes pleasure in transmitting the above report of the Council for Christian Social Action of the United Church of Christ and urges approval of its recommendations by the synods.

#### COMMISSION ON CHRISTIAN SOCIAL ACTION

HENRY C. KOCH, *Chairman*  
HUBER F. KLEMME, *Executive Sec'y*

Additional copies of this issue of CHRISTIAN COMMUNITY may be secured at 10 cents each, or 12 copies for \$1. Copies of the Supplement only, consisting of the Council's *Statements for Study and Action*, may be ordered at five cents each. Kindly send check with your order to

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